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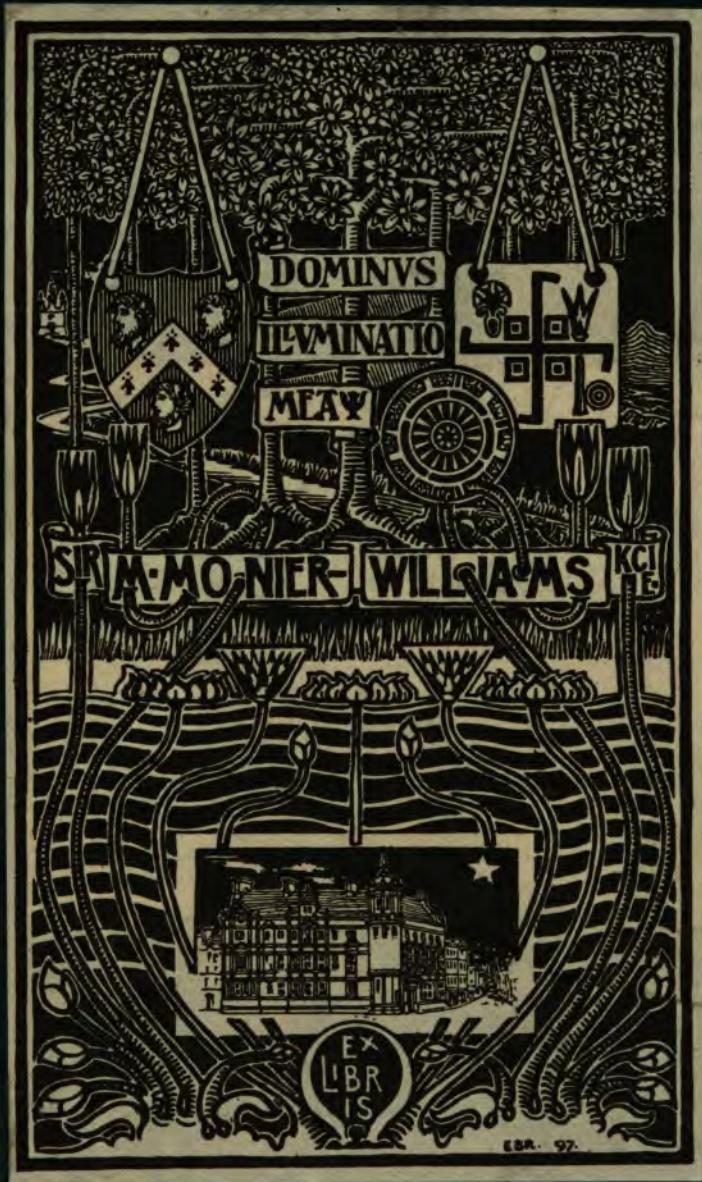
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85 B 8

to

Mr

John Evans

Dr Morris Williams

J. C. L. C. E.

" " "

With S. M. & your S
grateful respect.

Culverth
9 January 1883.







HINDU LOYALTY:

A PRESENTATION OF THE VIEWS AND
OPINIONS OF THE SANSKRIT AUTHORITIES
ON THE SUBJECT OF LOYALTY.

[*In connection with the movement of the "NATIONAL ANTHEM FOR INDIA."*] 

BY

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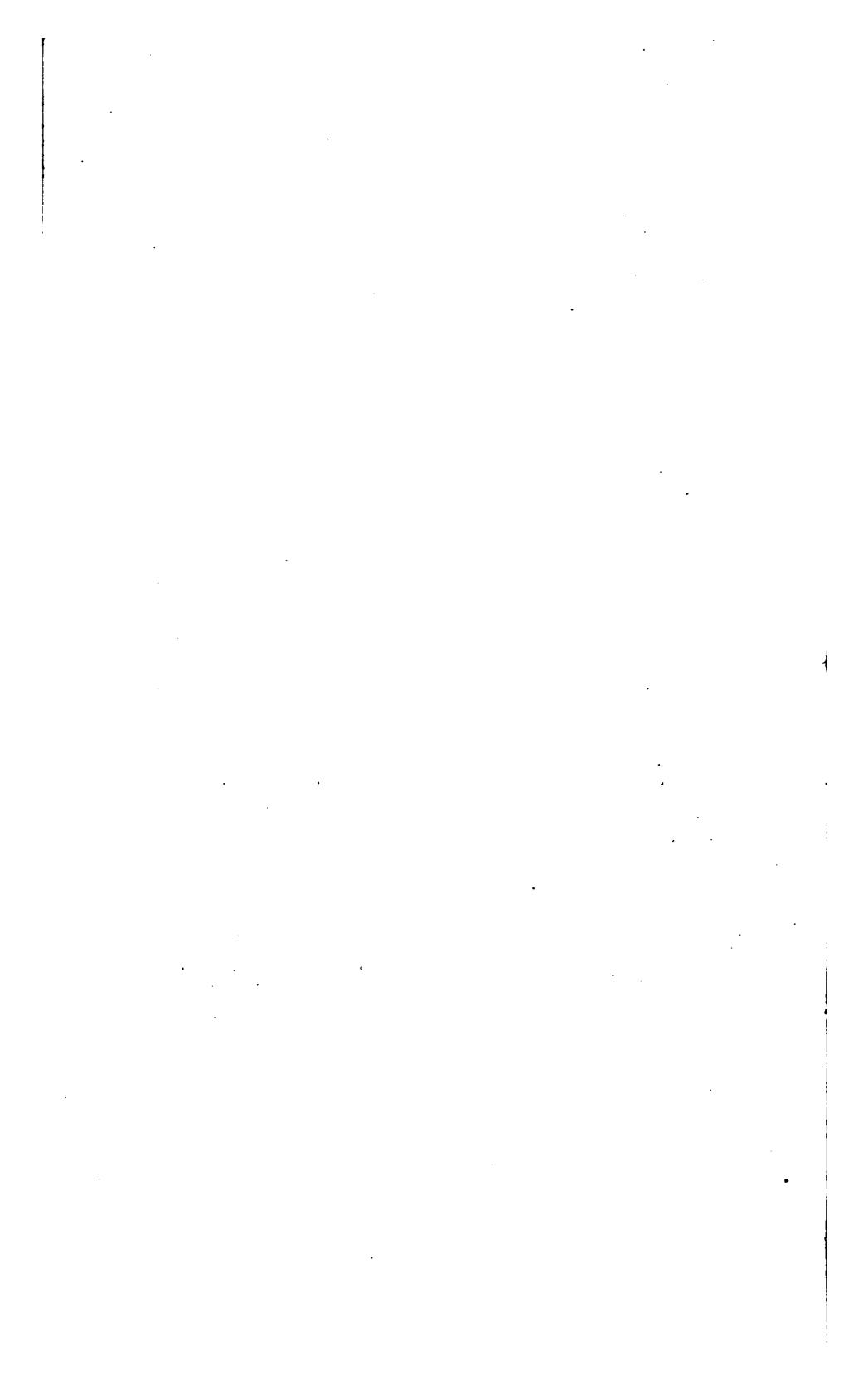
TO
THE HONBLE
AUGUSTUS RIVERS THOMPSON,
C. S. I., C. I. E., &c., &c., &c.,
Brigadier-Governor of Bengal,
AND
PATRON OF THE BENGAL COMMITTEE

OF
The "National Anthem for India" Fund,

THIS PAMPHLET IS INSCRIBED WITH SENTIMENTS
OF THE GREATEST RESPECT

BY

S. M. TAGORE.



HINDU LOYALTY.

ON the 26th of April last, the Rev. Canon Harford delivered at the Society for the Establishment of 'God save the Queen' as a *National Anthem* for India, a highly interesting and instructive Address on the introduction of the *National Anthem* into India. In that Address the learned speaker gave it as his opinion that the Aryan heart in India had, from generation to generation, been surcharged with loyalty, and further that the introduction of the *Anthem* would serve to intensify the ardour and knit all Indians in one sacred bond of loyalty.

We meet with many passages in our sacred *Shastras*, which go to support Canon Harford's position that the people of India have always been devoted to their kings. It is my intention in this Paper to substantiate the Canon's thesis by citing instances from our sacred books. I shall first dwell upon the high importance and usefulness of the institution of Royalty.

Our first and foremost of law-givers, the wise Manu, says,—

“ If this terraquous earth were without kings, the world be a scene of utter confusion and discord. God has created kings for the preservation and maintenance of the world.”¹

When the truth-telling, sense-restraining and iron-willed grandfather of the Kurus, Bhishma, versed in politics, was lying on his bed of arrows on the field of Kurukshetra, King Yudhishthira, after having exterminated the race of the Kurus, approached him, and lowly bending, besought him to expose the importance and duties of kings. Among other things, Bhishma said :—

“ My Yudhishthira, the inauguration of a king is the principal concern of a country. My child, if a country be without a king, lawless invaders can easily take possession of it.”²

“ Virtue can never reside in a kingless country, and the people of such a country destroy them-

अराजके हि लोकेऽस्मिन् सर्वतो विनुते भयात् ।
 रक्षाद्यमस्य सर्वस्य राजानमसृजत् प्रभुः ॥ १ ॥
 राष्ट्रस्यैतत्कृत्यतम् राज्ञ एवाभिव्यनम् ।
 अनिन्द्रमवस्थं राष्ट्रं दस्यते भिव्यन्तुत ॥ २ ॥

selves by intestine wars. Therefore a kingless country is a curse.³

“No person should live in a kingless country. Of this I am perfectly sure. For in such a country Agni never bears the sacrificial clarified butter to the gods.⁴

“If any powerful person, meaning well or ill, comes to a kingless country, the people become overwhelmed with fear, and pay homage to him. So no evil is equal to a kingless country.⁵⁻⁶

“Those who wish for their weal, should indubitably appoint a king over themselves. For where a king does not exist, there the wives and wealth of the inhabitants are not safe.⁷

अराजकेषु राष्ट्रेषु धर्मो न व्यवतिष्ठते ।
 परस्परस्व खादन्ति सर्वं द्या धिगराजकम् ॥ १ ॥
 नाराजकेषु राष्ट्रेषु वस्त्रमिति दोषये ।
 नाराजकेषु राष्ट्रेषु इत्यमपि वृहत्युत ॥ २ ॥
 अथ चेदभिवर्त्तते राज्यार्थी वस्त्रवस्त्रः ।
 अराजकानि राष्ट्राणि इत्यवीर्याणि वा युवाः ॥ ३ ॥
 प्रत्युद्गम्याभिपूच्यः स्थानेतदन्त सुयचितम् ।
 न इष्ठ पापात् परतरमस्ति किञ्चिदराजकात् ॥ ४ ॥
 तस्माज्ञावैव कर्तव्यः सततं भूतिमिष्टता ।
 न अनार्थी न द्यराज्यार्थी येवामराजवाम् ॥ ५ ॥

“In a kingless country, wicked men gratify themselves by laying violent hands on others' property. When a person is being robbed of his property, he wishes to have recourse to a king.⁸

“In a kingless country, one person robs another of his property, others rob the first of his ill-gotten wealth, and, finally, many others snatch the spoil from the third party.⁹

“In a kingless country, those who have never kept servants, forcibly make slaves of others, and those without wives possess themselves of the wives of others. With the view of obviating these evils, the gods have created kings.¹⁰

“As fishes which are strong prey on those that are weak, so in a kingless country, the stronger party preys on the weaker.¹¹

मीयते हि हरन् प्राप्तः परवित्तमराजके ।
 यदास्य उहरन्यन्ये तदा राजानमिच्छति ॥ ८ ॥
 पापा अपि तदा क्षेमं न खमन्ते कदाचन ।
 एकस्य हि द्वौ हरतो द्वयोऽस्य वहवोऽपरे ॥ ९ ॥
 अदासैः क्रियते दासो ह्रियन्ते च वसात् क्षियः ।
 एतस्मात् कारणादेवाः प्रजापाणं प्रचकिरे ॥ १० ॥
 राजा चेन्न भवेष्योके प्रथिव्यां दण्डधारकः ।
 जचे मत्स्यानिवाभद्रन् दुर्बलान् वलवक्षरः ॥ ११ ॥

“ I have heard that men like fishes formerly used to prey on one another. At length they found that some measure was essentially necessary for their preservation. So they came to a mutual understanding in the following terms¹² :—

“ Such persons among us as are heroes in word only, such persons as oppress others without reason, and, finally, such as should deprive others of their property, should be hated by us ; therefore let such persons be killed.”¹³

“ For the purpose of inspiring the hearts of Bráhmaṇas and other castes with confidence, men bound themselves for a time with these rules.”¹⁴

अराजकाः प्रजाः पूर्वं विनेश्वरिति नः चुतम् ।
 परस्यां भक्षयन्तो मत्स्या इव जसे छाशान् ।
 समेव तालतच्छ्रः समयानिति नः चुतम् ॥१३॥
 वाक्मूरो दख्षप्रदषो यस्य स्यात् परराजिकः ।
 यः परस्यामध्यादस्यात्यन्या नक्षादध्या इति ॥१४॥
 विश्वासार्थव्यं सर्वमां वर्णानामविशेषतः ।
 तालथा समर्थं छात्वा समवेनावतस्तिष्ठे ॥१५॥

“ Still they failed to attain happiness, and they wended to the grandfather, Brahmá. On approaching the Sire, they said :—‘ O Sire, we are being destroyed for want of a protector. Therefore it behoves thee to appoint some man of men for our protector. We will always pay homage to him.’¹⁶

“ O Bhárata ! there is an ancient story. The intelligent and modest king of Kosala, Vasumaná, intent on the welfare of his kingdom, after reverently going round the wise and virtuous Vrihaspati, and humbly bowing, besought the latter to enlighten him on the subject of good government.¹⁶⁻¹⁷⁻¹⁸

सहिताकालदा जग्मुरसुखार्त्तः पितामहम् ।
 अनीश्वरा विनश्यमो भगवद्वीश्वरं दिश् ।
 यं पूजयेम सम्भूय यस्त नः प्रतिपालयेत् ॥ १५ ॥
 अचायुदाहरन्तीमितिहासं युरातनम् ।
 राजा वसुमना नाम कौशल्यो धीमतां वरः ।
 महर्षिं किल यप्रक्ष क्षत्रमज्जं दृष्टस्पतिम् ॥ १६ ॥
 सर्वं वैनविकं क्षत्रा विनश्यतो दृष्टस्पविम् ।
 दक्षिणानन्तरो भूत्वा प्रदद्य दिश्मिपूर्वकम् ॥ १७ ॥
 विधिं यप्रक्ष रात्यस्य सर्वाकोक्षिते रदः ।
 प्रजानां सुखमन्विच्छन् धर्माश्रीं दृष्टस्पतिम् ॥ १८ ॥

“ He said,—‘ O best of the wise ! why do men increase and decay, and by serving whom may they attain lasting happiness ? ’¹⁹

“ Thus addressed by the puissant prince of Kosala, the wise Vrihaspati said :—²⁰

“ ‘ When we see that being deterred by the awe of kings, men cannot devour one another, we cannot help concluding that kings are the guardians of duty.²¹

“ ‘ The king pleases his subjects, and pleasing them he attains additional lustre.²²

“ ‘ O mighty Sovereign ! as when the Sun or the Moon does not rise, the world is involved

वसुमना उवाच ।

केन भूतानि वर्ष्णते शर्यं गच्छन्ति केन वा ।

कमर्चन्तो महाप्राच्च सुखमध्यमास्रुयः ॥ १९ ॥

श्वं एष्टो महाप्राच्चः कौशल्ये नामितौ जसा ।

राजसत्त्वात्मव्यग्यं शर्वसात्मै वृहस्पतिः ॥ २० ॥

वृहस्पतिवाच ।

राजमूलो महाप्राच्च धर्मर्थं शोकस वस्त्वते ।

प्रजा राजभयादेव न खादन्ति परस्परम् ॥ २१ ॥

राजा छ्वेवास्तिष्ठ शोकं समुदीर्णं समूत्सकम् ।

प्रकादयति धर्मव्यग्यं प्रसाद्य च विराजते ॥ २२ ॥

in darkness and men cannot see one another ; as in a season of drought the fishes, and during war the accipitres, attack one another, even so in a kingless country the people live in mental darkness, and even so they attack one another ; and finally speedily come to their end. Of this there is no doubt.²³⁻²⁴⁻²⁵

“‘ If kings do not rule the earth, the more powerful can deprive the weaker of their wives and wealth.²⁶

“‘ If kings do not rule the earth, no one can say, ‘this thing is mine, this is my wealth, this is my wife, this is my son, this is my eatable.’²⁷

यथा ह्यनुदये राजन् भूतानि शशिसूर्ययीः ।
 अस्मि तमसि मज्जेवृपश्नन्तः परस्परम् ॥ २३ ॥

यथा ह्यनुदके मद्दता निराकारे विहङ्गमाः ।
 विहरेवुर्यथाकामं विहिंसन्तः पुनः पुनः ॥ २४ ॥

विमथातिकमेरञ्च विघ्नापि परस्परम् ।
 अभावमचिरेष्व गच्छेयुनां च संशयः ॥ २५ ॥

हरेयुर्बसवन्तोऽपि दुर्बसानां परियहान् ।
 हन्त्युर्बायच्छमनां च यदि राजा न पालयेत् ॥ २६ ॥

ममेदमिति खोकेऽस्मिन् न भवेत् समरियहः ।
 न दारा न च पुनः स्थानं त्वम् न परियहः ।

विश्वगच्छोपः प्रवर्त्तत यदि राजा न पालयेत् ॥ २७ ॥

“‘ If kings do not rule the earth, dishonest men may easily rob the weak of their wives, cars, robes, ornaments and jewels.²⁸

“‘ If kings do not rule the earth, the virtuous suffer no end of evils, and unrighteousness is more loved than righteousness.²⁹

“‘ If kings do not rule the earth, then parents and old persons, guests and other revered people, either suffer numerous evils, or altogether disappear from the earth.³⁰

“‘ But for princes the rich would be afflicted with countless ills, and be destroyed, or imprisoned; and they would become finally indifferent to all sublunary things.³¹

यानं वस्त्रमलङ्घारान् रत्नानि विविधानि च ।
 हरेयुः सहस्रा यापा यदि राजा न पालयेत् ॥ २८ ॥
 पतेद्वज्जिविधं शस्त्रं वज्जधा धर्मचारिषु ।
 अधर्मः प्रगृहीतः स्तान् यदि राजा न पालयेत् ॥ २९ ॥
 मातरं पितरं बृहमाचार्यमतिथीन् गृहम् ।
 क्षिणीयुरपि हिंसुवा यदि राजा न पालयेत् ॥ ३० ॥
 वधवन्धपरिक्षेषो नित्यमर्थवतां भवेत् ।
 ममलवृन् न विन्देयुर्यदि राजा न पालयेत् ॥ ३१ ॥

“‘ If sovereigns do not sway the earth, the people die untimely, and the earth becomes a den of robbers. So that ultimately all go to hell.³²

“‘ Without monarchs chastity, husbandry and trade disappear from the face of the earth, and virtue leaves the world.³³

“‘ If kings do not govern the earth, sacrifices cannot be celebrated, and people cannot experience the bliss of pure connubial love. In fine, society goes to rack and ruin.³⁴

“‘ If sovereigns do not hold the sceptre, the earth becomes afflicted with fear, and dissolves apace.³⁵

अन्तासाकाश एव स्मुर्खोकोऽयं दस्युसादभवेत् ।
 पतेर्युर्जरजं छोरं यदि राजा न पापयेत् ॥ ३२ ॥
 न योनिदोषो वर्तते न हृषिनं वज्रिक्यपथः ।
 मच्छर्दर्शकायी न स्यात् यदि राजा न पापयेत् ॥ ३३ ॥
 न यज्ञाः सम्प्रवर्त्तयुर्विधिवत् राजादद्विज्ञाः ।
 न विवाहाः समाजो वा यदि राजा न पापयेत् ॥ ३४ ॥
 चक्षुहिमहृदयं हाहाभूतसचेतनम् ।
 द्विष्टन विनश्येत् सर्वं यदि राजा न पापयेत् ॥ ३५ ॥

“‘ If princes do not rule the earth, men take no trouble to acquire merit, but pass their days in indolence and luxury.³⁶

“‘ If crowned heads do not rule the earth, ruffians rob people of their wealth, virtue disappears from the earth, and people desert their homes.³⁷

“‘ Without kings the very name of morals vanishes, wickedness fills the world, the mixed castes multiply, and, finally, famine dances on the stage.’ ”³⁸

From fear of length, I have extracted only a small portion of what the illustrious sage Vyása has said in the *Mahábhárata*, with reference to the fate of a kingless country. We shall now see what the prince of ascetics, Válmíki, has said on this subject in his immortal epic, the *Rámáyana*.

When the king Dasára-tha died of grief for his son, Ráma and Lakshana were exiles in the

न चभेत् धर्मवंलो श्व इतविप्रहतो जनः ।
 कर्त्ता सुखेन्द्रियो गच्छेत् यदि राजा न पाशयेत् ॥ ३६ ॥
 हृताहर्न परिमुखेद्भिये रन् धर्मसेतवः ।
 भयार्थे विश्रवेत् सर्वे यदि राजा न पाशयेत् ॥ ३७ ॥
 अनयाः सर्ववत्तरन् भवेत् वर्यसङ्करः ।
 दुर्भिक्षुमाकिश्चेष्ट ॒ यदि राजा न पाशयेत् ॥ ३८ ॥

forest, and Bharata and Satrughna were staying in the house of their maternal uncle. The kingdom was then without a ruler. At this time the councillors approached Vas'ishtha, the royal priest, and addressed him thus :—

“O best of *Rishis*, our land is now kingless in consequence of the demise of king Das'aratha. That a kingless country meets with destruction soon is not unknown to thee. Therefore, we think it behoves thee to install some member of the *Ikshváku* line with royalty.”³⁹

“When a country is without a king, no one dares sow even a handful of corn. The son discards the authority of the father, and the wife, that of the husband; and the son and the wife do what they list.”⁴⁰

“In a kingless country, no one's wealth or wife is safe. Such outrages pave the way for the disappearance of religion and truth.”⁴¹

इक्ष्वाकूनामिहादैग्रव कस्त्रिकाजा विधीयताम् ।
 अराजकं हि नो राष्ट्रं विनाशं समवाप्नुयात् ॥ ३६ ॥
 नाराजके जनपदे वीजमुदिः प्रकीर्यते ।
 नाराजके पितुः पुत्रो भार्या वा वर्तते वप्ते ॥ ३० ॥
 अराजक धनं नाल्लि नाल्लि भार्यायराजके ।
 इदमत्याहितं चान्यत् कुतः सत्यमराजके ॥ ३१ ॥

“Without kings, people cannot form societies for public utility, lay out beautiful gardens, or construct holy temples.”⁴²

“Where a ruler does not exist, there merchants cannot trade, so that, in a short time the country becomes shorn of splendour.”⁴³

“In a princless land, *Yogis* cannot practise their austerities, nor can soldiers fight with their enemies.”⁴⁴

“Even like a waterless stream, a grassless grove, or a shepherdless herd, is a kingless country. Ruin awaits such a land.”⁴⁵

“If kings, who decree what is right and what is wrong, disappear from the earth, society becomes engulfed in Cimmerian darkness, and

आराजके जनपदे काश्यन्ति सभां नदाः ।
 उद्यानानि च रस्यादि वृष्टाः पृथग्गृहादि च ॥ ४२ ॥
 नाराजके जनपदे विजिते दूरगामिनः ।
 गच्छन्ति क्षेममध्यानं वृष्टपरश्चस्मन्दिताः ॥ ४३ ॥
 नाराजके जनपदे योगज्ञेः प्रवर्तते ।
 न आयराजके सेना शशून् विवहते बुधि ॥ ४४ ॥
 यथा श्वन्दका नदो यथा वाप्यदृशं वनम् ।
 अगोपाचा यथा गावक्षया राष्ट्रमराजकम् ॥ ४५ ॥

can, by no means, distinguish between good and evil.”⁴⁶

The great poet Kálidása also in his *Raghuvansha* has touched on the fate of a kingless land.

He says :—

"Ráma and the other princes were away. The monarch Das'aratha died; so that the kingdom of Kosala became kingless. That this country would, in a short time, be food for hostile forces could not be doubted."⁴⁷

On this subject Vishnu S'armá in his *Hito-padeśa* says:—

"As a boat without a steersman sinks into the sea before long, so without kings, subjects become overwhelmed with dangers, and come to ruin in no time."⁴⁸

"As a king protects his subjects, so the subjects in their turn increase the strength

अहो तम इवेदं स्याम प्राप्य वेत किञ्चन ।
 राजा चेद्द भवेष्यो के विभजन् साक्षसाधनी ॥ ४५ ॥
 विप्रो विषकुमारं तत्राव्यमर्थमित्यन्तम् ।
 रत्नावेष्यादकाशादां द्विवामामिष्टर्तं यत्वै ॥ ४६ ॥
 यदि न स्यामरपेति सक्षणेता ततः प्रजा ।
 अकर्षं धारण जयकौ विष्यते तु नौरिय ॥ ४७ ॥

of the king. But if we consider minutely, protection is far more essential than increase of strength ; for if a king does not protect, even good becomes evil.⁴⁹

“ As the lotus opens on the rise of the Sun, and folds when he sets, so in the presence of a king consists the happiness of his subjects and in his absence, their misery.⁵⁰

“ As the rain-cloud is essential to the sustenance of the people, even so is the sovereign. Even when the rain-cloud does not pour down showers, the people can live a short-time, but not so when the king is indifferent to their interests.⁵¹

“ Know ye the king for the prime of men. Next to him is wife, and next to her is wealth. For if the earth is destitute of kings, the possession of neither wife nor wealth is possible.”⁵²

प्रजां संरक्षति श्रमः सा वर्धयति पार्थिवम् ।
 वर्धन्ते भूतानां श्वेयक्षदभावे सदप्यसत् ॥ ४६ ॥
 नरेण्ये जीवकोक्तोऽयं निमीषति निमीषति ।
 उद्देतुरद्दीयमने च रवाविष चरोदहम् ॥ ५० ॥
 यज्ञन्य इव भूतानामाधारः पृथिवीपतिः ।
 विकारेऽपि हि पर्जन्ये जीवते न तु भूपतौ ॥ ५१ ॥
 राजानं प्रथमं विन्देत् ततो भार्या ततो धनम् ।
 राजन्यवति जोकेऽप्तिन् तुलो भार्या तुलो धनम् ॥ ५२ ॥

We have thus in a manner shown the misfortune that befalls a country without a king. We shall now expose the good that accrues to a land from the possession of one.

In the *Mahābhārata*, the revered Bhishma says to Yudhishthira, "The sage Vrihaspati said to Vasumanā, king of Kosala, 'The people of a country protected by a king can sleep in peace fearlessly with their doors open.'⁵³

" ' If a king protects a country, even the weaker sex can easily go about decked in their jewels, without being escorted.'⁵⁴

" ' If a king protects a country, the people grow virtuous, none envies another, and every one feels kindly inclined towards his neighbour.'⁵⁵

" ' When a king rules his subjects, they breathe united force, and are blessed with a happy temper.'⁵⁶

विद्यु इ यथाकामं गृहद्वाराजि श्रेष्ठते ।
 मनव्या रक्षिता राजा समन्तादकुतोभयाः ॥ ५३ ॥
 स्त्रियस्यापुरुषा मार्गं सर्वासाङ्कारभूषिताः ।
 निर्भयाः प्रतिपद्यन्ते यदा रक्षति भूमिपः ॥ ५४ ॥
 धर्ममेव प्रपद्यन्ते न हिंसन्ति परस्परम् ।
 अनगृहन्ति चाच्योन्यं यदा रक्षति भूमिपः ॥ ५५ ॥
 यदा राजा धुरं श्रेष्ठमादाय वहति प्रजाः ।
 महता वस्त्रयोगेन तदा खोकः प्रखीदति ॥ ५६ ॥

“ ‘ Breathes there a wretch who hesitates to worship the king,—a being in whose weal consists our weal and for want of whom, all beings perish ? ’ ”⁵⁷

In the *Brahma Vaivarta Purána* we find the following among other passages :—

“ A king rescues his people from fear, and protects them. Therefore, being their protector, a king is to his subjects a father. Of this there is no doubt.”⁵⁸

Thus has the wisest of ascetics, Vyása, treated of the good accruing to a country from the possession of a king. The father of poets, Válmíki, in his *Rámáyaña* has also given no uncertain sound :—

“ As the eyes are always intent upon bringing about good to the body, and averting evil, even so the king governing righteously brings about the weal of his subjects.”⁵⁹

यस्तामानेव भूतानामभावः रात् समन्वयः ।
 भूते च भावे निव्यं रात् कर्तं न प्रतिपूज्यते ॥ ५७ ॥
 भयचाता च दाता राते सर्वे वौ पातकाः राता ।
 ये राजा स पितरं पातम प्रजान्तमेव निवायः ॥ ५८ ॥
 यथा दृष्टिः प्रदीरस्य निवासेव प्रवर्त्तते ।
 तथा वर्षेन्ना यद्युत्ता प्रभवः सत्यवर्तयोः ॥ ५९ ॥

“Verily the king is the truth of the truth-telling, the virtue of the virtuous, the dignity of the dignitary, and the father, mother and friend of the subject.”⁶⁰

In his *Nitisára*, a system of morals, Káman-daka hath it :—

“As the Moon contributes to the delight of all, and makes the waters of the sea swell, even so the king delights the eyes of the subjects. This even the old grant.”⁶¹

Pandit Chánakya of political celebrity in his work entitled, ‘A Century of Chánakya,’ says :—

“The ornament of the stars is the Moon, the ornament of a wife is her husband, and the ornament of the world is its king.”⁶²

The author of the *Rája-dharma* says :—

राजा सत्यस्य धर्मस्य राजा कुरुतर्त्वं कुरुतम् ।
 राजा माता पिता चैव राजा हितकारो दृष्टाम् ॥ ६०-१
 राजास्य जगतो ईरुर्द्धेर्द्धे द्वाभिसप्ततः ।
 नयनालन्द्वननः शशाङ्क इव तोयधेः ॥ ६१ ॥
 नक्षणभूषणं चक्रो नारीवां भूषणं पतिः ।
 पृथिवीभूषणं राजा विद्वा सर्वस्य भूषणम् ॥ ६२ ॥

“As the bridle restrains a horse, and as the goad keeps an elephant under control, even so does a king regulate the conduct of his people.”⁶³

“As the Sun destroys darkness and illumines the world by his splendour, even so does the king remove the evils of his people, and bring about their welfare.”⁶⁴

“The king is the father of his subjects, and they are his children. For this reason the king protects his subjects like his children.”⁶⁵

The *Kálíká Purána* contains the following passage :—“He who has no mother, finds in the king his mother, he who has no father finds in the king his father, he who is without a protector finds in the king his best protector, and he who has no wealth, finds in the king wealth untold.”⁶⁶

यथा हि रथयोऽन्वस्य द्विरदस्याङ्गुष्ठो यथा ।
 गरेन्द्रधर्मो लोकस्य तथा प्रग्रहणं स्वतम् ॥ ६३ ॥
 उदयन् हि यथा सूर्यो नाशयत्यशुभं समः ।
 द्विजं वस्त्रांकादा लोकामाद्विपन्त्यशुभां गतिम् ॥ ६४ ॥
 राजानः पितरः प्रोक्षाः पुण्याः जनपदाङ्गाथा ।
 अतो भूषाः पालवन्नि प्रजाः पुण्यानिवैरसान् ॥ ६५ ॥
 अमातुर्जननी राजा अवातस्य पिता वृपः ।
 अनाथस्य वृषो नाथो निधनस्य धर्मं वृपः ॥ ६६ ॥

That a king is indispensably necessary to a country has, I presume, been in a manner established. Next, I shall dwell on the duties of subjects to their prince, and on the regard they owe him.

The mighty-souled Bhishma addressed Judhishthira saying:—"My son, Vrihaspati said to Vasumaná, 'If a person accomplishes in obedience to the mandate of his prince some highly hazardous task, that man attains success in this life and finally ascends the celestial regions.'⁶⁷

"'O mighty king ! the king is the way of his subjects, the king is their culture, the king is their heart, and the king is their fruition. So that those persons, who utterly destitute of other resource, hold to their king, reap happiness in this life and bliss in that to come.'⁶⁸

तस्य गो वहते भारतं सर्वे सोकमयावृष्टम् ।
तिष्ठन् प्रियश्चित्ते राजा उमो षोकाविमौ ज्ञानेत् ॥ ६७ ॥

राजा प्रजार्थां शूदर्यं जटीयो
गृहिः प्रतिष्ठा सुखमुत्तमकर्त् ।
समाक्षितर षोकमिमं परम्
अपर्णि सर्वकु मुख्या वरेन्न ॥ ६८ ॥

“ Does not one who is entitled to such magnanimous epithets as *Mahārāja*, *Bhoja*, *Virāt*, *Samrat*, *Khatrīya*, *Nripa* etc., deserve the homage of all ? ”⁶⁹

“ People should always be obedient to their king, for a person who is obedient to his sovereign, can want nothing. His property bad characters eschew from a distance.”⁷⁰

In the *Matsya Purāna*, the Fish incarnation of the Deity says to Manu :—“ O Manu, listen thou to me; I will tell thee how subjects should behave with their monarch.”⁷¹

“ O son of the god of day, the behest of the king should be eagerly obeyed.

“ While a king is speaking, let none say anything till the royal lips have finished.”⁷²

राजा भोजो विराट् समाट् छन्दियो भूपतिन्दुः ।
 य एभिः स्त्रूयते शब्दैः कस्तं नार्षितुमर्हति ॥ ६६ ॥
 न तु राजाभिपश्य श्रेष्ठं क्षम्यन विद्यते ।
 तस्य सर्वांगि रक्षांगि दूरतः परिवर्जयेत् ॥ ७० ॥
 यथानवर्तितव्यं स्थानन्तो राजोपजीविना ।
 तथा ते कथयिथामि निवोध गदतो मम ॥ ७१ ॥
 आश्च सर्वानन्तो कार्यां स्वशक्तया रविनन्दन ।
 आत्मित्य वचनं तस्य न वक्षव्यं तथा वचः ॥ ७२ ॥

“In the court one should always say what pleases the monarch; but in private, one should say what is conducive to the monarch's good, even if one's words should be unwelcome.”²³

“A person should not disregard the commands of the sovereign, for by regarding the royal will alone, he can endear himself to royalty. A subject should not wear a dress which royalty wears, he should not speak in the manner in which royalty speaks,—nor should he transact business in the way in which royalty transacts business. By this he secures the good graces of his sovereign.”²⁴

“Those words which the king condescends to tell us should on no account be revealed to any one. By this means a subject becomes the favorite of his monarch.”²⁵

अनुकूलं प्रियं तस्य वक्तव्यं ज्ञानहं सदि ।
 रहोगतस्य वक्तव्यं च प्रियं यद्वितं भवेत् ॥ ७३ ॥
 नोपेक्षः भावमालव्वं तथा राज्ञः प्रियो भवेत् ।
 राज्ञः न तथा कार्यं वेशभावितचेष्टितम् ॥ ७४ ॥
 व्यपेक्ष श्रावितं यत्स्यात् वाचावाचं व्यपोचम ।
 न तत् संश्लावयेष्टोके तथा राज्ञः प्रियो भवेत् ॥ ७५ ॥

"Those robes, arms and ornaments which the king is graciously pleased to give to a subject, should not be given to any body."⁷⁶ We meet with numerous other instances, but refrain from quoting them from fear of length.

That subjects should be thoroughly obedient to the king has, I think, been shewn. That countless evils arise from following a contrary course cannot be doubted at all. Therefore, it behoves us to remain for ever bound by the bonds of gratitude to the QUEEN EMPRESS VICTORIA; it behoves us to pray for Her success and peace. For it is through Her that the wealthy are enabled to secure their wealth from the violent hands of robbers,—it is owing to Her that wild characters cannot tread on the poor,—it is by Her that we have been relieved from the terror of the Maharatta fire and sword,—it is due to Her that the poor are receiving at a trifling expense the blessings of an education,—it is through Her that the blind and the lame and the lepered are enabled to support themselves from the funds of charitable institu-

वस्त्रं शस्त्रमधारं राजा दत्तव्व धारयेत् ।
अदाय्येव न तदेयमन्यस्मै भूतिमिच्छता ॥ ७६ ॥

tions,—it is through Her that the sick are relieved from many and various ailments, and receive back the priceless blessings of health,—it is owing to Her that guardianless minor sons of the wealthy receive their spiritual bread, the real bread of life,—it is through Her that the saddest and sorriest specimens of humanity—the insane—are tenderly tended and taken care of,—it is due to Her that the people are enjoying security to life and property,—it is owing to Her that Justice holds her scales with an even hand,—it is through Her that irrespective of creed and color ability is fostered and rewarded,—it is through Her that the worthy are honored,—it is due to Her that merchants from various countries of the earth are trading freely in Her dominions, and are accumulating wealth,—it is due to Her that the subjects are allowed the liberty to express their opinions through the newspaper press, and lastly, it is owing to Her that all apprehensions of foreign invasion have disappeared from our minds. Should we not pay our best and sincerest homage to Her Gracious Majesty? Who is there in this wide India who would raise a dissentient voice?

We shall now briefly treat of persons who are adverse to kings.

One of our teachers, sage Yájnavalkya, says, "He who gives utterance to anything calculated to do harm to his sovereign, who does an action likely to call forth royal ire, or who reveals royal secrets, should have his tongue cut off, and he should be banished the kingdom."⁷⁷

Kámandaka in his *Nítisára* has the following, "Those wretches who do anything likely to cause ever so small a harm to their legitimate prince, burn and are consumed like insects fallen into the flame."⁷⁸

In this connection, Manu hath it, "The fool who shows malice to Majesty though through ignorance, ere long finds destruction. For it is the nature of princes that they determine the ruin of their enemies."⁷⁹

While instructing Yudhishthira in the duties of kings, the high-souled Bhishma said, "Vri-

राज्ञोऽभिष्टं प्रवेत्तारं तस्यैवाक्षीशकारिद्वाम् ।
 तन्मत्वस्तु च भेदारं जिङ्गं दिव्या प्रवासवेत् ॥ ७७ ॥
 वस्त्यमयप्रकुर्वन्ति वे पापाः परिवीपत्वै ।
 तेवक्षरादिव दक्षात्पै पतञ्जा मूडवेत्सा ॥ ७८ ॥
 तं यसु इदि सम्प्रोक्षात् स विमश्यत्यसंशयम् ।
 तस्य चासु विनाशाय दण्डा प्रकुर्वते मगः ॥ ७९ ॥

haspati said to king Vasumaná, 'The sinner who does so much as think of doing wrong to his sovereign, suffers no end of afflictions in this world and in the next goes to hell.'⁸⁰

" " None can find happiness by proving hostile to princes."⁸¹

" " As when the fire flames out, anything that falls into it, is immediately reduced to ashes, even so fares he who lucklessly arouses the wrath of his sovereign, be he a friend or a son."⁸²

Vishnusharmá comes here opportunely, "Heaven's fire and royal wrath are both dreadful; but heaven's fire even is surpassed by the wrath of kings. For the former consumes him alone on whom it falls, while a king's wrath extends to the friends and relatives of the offender."⁸³

यस्तस्य मुख्यः पापं मनसाप्यनुचिन्तयेत् ।
 असंशयमिह क्षितः प्रत्याधि नरकं ब्रजेत् ॥ ८० ॥
 नहि राज्ञः प्रतीपानि कुर्वन् सुखमवाप्नुयात् ॥ ८१ ॥
 मुचो भ्राता वयसो वा यद्यापात्मसमो भवेत् ।
 कुर्यात् क्षम्यगतिः शेषं ज्वलितोऽनिष्टसारथिः ॥ ८२ ॥
 बज्ज्व राजतेजस्य इयमेवातिभौषधम् ।
 एकमेकं प्रतिप्रतिपत्यन्वयत् समन्वयः ॥ ८३ ॥

"Whether fired by ambition or impelled by pride, the man who desires to usurp the throne, should expiate his treason by self-immolation. No other remedy exists for this."⁸⁴

I shall next consider the light in which royal wealth should be regarded. Bhíshma the lofty-souled says to king Yudhishthíra, 'Vrihaspati said to Vasumaná, 'As men fear death, so they ought to eschew the king's property, otherwise as when a herd of deer fall into the snare, they cannot save their lives, so when once a man impelled by covetousness steals his king's property, he can by no means preserve his life.'⁸⁵

"He who is truly wise, far from coveting his prince's wealth, looks upon it as his own, and preserves it with care. Those who commit theft on the property of their king, forever dwell in hell, suffering endless torments."⁸⁶

राज्यसोभादहरारादिक्षतः सामिनः पदम् ।
 प्रायश्चित्तं हि तद्यैकं जीवोत्पर्वो न आपरम् ॥ ८४ ॥
 मत्योरिव जुगुप्सेत राज्यहरणान्नरः ।
 नहेदभिमृष्णन् सद्यो मृगः कूटमिव स्पृशन् ॥ ८५ ॥
 आत्मसमिव रक्षेत राज्यसमिह वुद्धिमान् ।
 महान्तं नरवं घोरमप्रतिष्ठमचेतनम् ।
 पतन्ति चिररात्राव दर्जविचापहारिणः ॥ ८६ ॥

The *Matsya-Purána* says, "One should always see that no injury is done to royal business. If one should engage in any concern of the king touching money, one should on no account appropriate to one's self a cowrie."⁶⁷

Should a king through ignorance or anger do a wrong to his subjects, it behoves them to overlook it, and they should never do wrong to the king. On this subject, we cannot do better than quote what the far-seeing Vyása has clearly set forth in his *Mahábhárata*. Once on a time Prince Parikshíta, the son of Abhimanyu, was in the forest a-hunting. On seeing a deer, he shot at it. The deer though stricken did not die immediately and penetrated into the forest. Thereat the prince was wroth and pursued the fugitive. At length he lost sight of the animal. The exertion he had put himself to made him sore hungry and thirsty. Suddenly he came upon an anchorite immerced in contemplation. He accosted the sage, saying, "O Bráhmaṇa, I am king Parikshíta, the son of Abhimanyu. I had pierced a deer, but the animal did not die, and

कार्याभिघातः सर्वे मुद्दितव्यः प्रयत्नतः ।

न च इत्युं धत्वा किञ्चित्प्रियतेन च कर्मणि । ८७ ।

has come this way. Couldst thou tell me the way it has gone?" Samika was then under the vow of silence, and made no reply. At this the king was wroth. He saw a dead snake lying on the ground. He took it up with the end of his bow, and placed it around the holy man's neck. The sage said nothing good or evil. Thereupon the king relinquished his wrath and went to his capital. The *rishi* remained in that attitude. His son, Sringi by name, was out playing with his companions. On the way he heard of the affront that had been done to his sire. He flew into a wrath, and cursed the king to the effect that seven nights thence Takshaka, the prince of snakes, should bite the monarch. The boy then approached his old parent, and gave his sire to understand what he had done. Hearing this, the calm-spirited sage replied, "O son, this action of thine does not please me. It is improper for an ascetic suddenly to curse another—far less a king. We should not curse the king in whose dominions we dwell with ease and happiness and who protects us righteously. We anchorets should forgive any wrongs our king might commit,—and we should by no means curse him or do him wrong in return. Thou hast acted like a child. O son, even if the king should be guilty of a

thousand transgressions, still he should be forgiven by us, for the king is Virtue's self. Verily in his demise is our death.⁸⁸

“O son, if the king does not protect us, we experience frequent and various disturbances; so that we cannot practice austerities uninterrupted.⁸⁹

“The king has a share in the merit we acquire by our penances, protected by him. Therefore even if he transgresses, the king is to be ranked with the virtuous, and his offence overlooked.⁹⁰

“A kingless country is always rife with wrong and oppression,—there social order is destroyed, and one party oppresses another. It is the sceptre which alone prevents these disturbances.⁹¹

सर्वदा वर्त्मानस्य राज्ञो चक्षुषिष्येः सदा ।
 चक्षुष्यं पुच्छ धर्मो हि इतो इन्ति न चंशयः ॥ ८८ ॥
 यदि राजा न चंद्रवेत् योऽन्न नः परमा भवेत् ।
 न शक्तुयाम चरितुं धर्मं पुच्छ यथासुखम् ॥ ८९ ॥
 रक्षमाणा वर्त्म तात राजभिर्धर्मदृष्टिभिः ।
 चरामो विपुलं धर्मं देवां भागोऽस्ति धर्मतः ।
 सर्वथा वर्त्म मानस्य राज्ञः चक्षुष्यमेव हि ॥ ९० ॥
 अराजके जनपदे दोषा जायन्ति वै सदा ।
 उद्गृहं सततं लोकं राजा दद्धे न शास्ति वै ॥ ९१ ॥

“ So long as the fear of punishment at the hands of justice lives in the hearts of the people, so long the kingdom is peace. If this fear is extinguished, bad men disturb and harass the good, and prevent sacrifices and good works.”⁹³

“ The good that the subjects reap is all owing to the sovereign, for the king preserves virtue, and by virtue men are entitled to heaven. Kings celebrate many sacrifices, which propitiate the *devas* (gods), and bring down showers; the land abounds with corn, and the people are sustained.”⁹³⁻⁹⁴

“ The king is the wielder of our destinies, like the Deity himself. According to Manu, one crowned head is equal to ten Brahmanas.”⁹⁵

दखात् प्रति भव्य भूयः शान्तिः दत्तवदते सदा ।
 नोदिमस्तरते धर्मां नोदिमस्तरते क्रियाम् ॥ ६२ ॥
 राजा प्रतिष्ठितो धर्मार्थं धर्मान् खर्तः प्रतिष्ठितः ॥ ६३ ॥
 राजो यज्ञक्रियाः सर्वी यज्ञादेवाः प्रतिष्ठिताः ।
 देवाहृदिः प्रवर्त्तत दृष्टे देवधयः स्मृताः ।
 ओषधिष्यो मनुष्याखां धारयेत् सततं हितम् ॥ ६४ ॥
 मनुष्याखाष्यो धाता राजा राज्यकरः पुनः ।
 दश्मोचियसमो राजा इत्येवं मनुरजवीत् ॥ ६५ ॥

That a person should not reveal any secret or back-sliding of his sovereign is clear from the following passage of the *Matsya Purāṇa*,—“ Let no one reveal at any place a king’s fault, let no one reveal royal secrets.”⁹⁶

The high-souled Bhíshma spoke to Yudhishthira saying—“ Vrihaspati said to the royal Vasumaná, ‘ Let no one contribute to the ill fame of his king.’ ”⁹⁷

Some may say, “ A king is but a mortal like ourselves. Why then are we bound to render such high homage to him?” Such are highly mistaken. That a king is not human is maintained fully by the *Sāstras*. Our principal law-giver, Manu, says “ God has created kings out of the essences of Indra, Váyu, Yama, Súryya, Agni, Varuna, Chandra and Kuvera.”⁹⁸

दुष्कृताविवरेकाह तु सज्जीर्वनेत् ऋचित् ।
 यज्ञ गुरुं भवेत्राज्ञो न तद्वैके प्रकाशयत् ॥६६॥
 नाशापकादे खातव्यं दद्वेत्तिष्ठकर्मवा ॥६७॥
 इत्यानिलायमर्तवामयोग्य वदवस्तु ।
 चक्रविजयोचैकं मरणं निर्वलं भावतीः ॥६८॥

“ Born of divine essences, a king by his native might can put all beings to the rout, and bring them under his subjection.”⁹⁹

“ As people cannot look directly at the sun, because of his dazzling effulgence, even so none dares come directly into the presence of the king, because of his spiritual effulgence.”¹⁰⁰

“ The king rules the world by his own might, as the representative of Agni, Váyu, Súryya, Chandra, Yama, Kuvera, Varuna and Indra.”¹⁰¹

“ Even should a king happen to be of tender years, he should not be regarded as a common mortal ; for he is a very god in a human form.”¹⁰²

“ Taking his rise from the energy of the divine Agni, a king surpasses Agni in the quality of burning. Agni burns him only who

यस्मादेषां सुरेकार्बा मात्राभ्यो निर्जिंतो वृपः ।
 तस्मादभिभवत्येष सर्वं भूतानि तेजसा ॥ ६६ ॥
 तदत्यादित्यवच्चैष चक्षुं विच च मनांसि च ।
 न चैनं भुवि ग्रहोति कश्चित्तदभिवौचितुम् ॥ ६७ ॥
 सोऽभिर्भवति वायुश्च सोऽर्कः सोमः स धर्मरात् ।
 स कुर्वेत च वदतः स महेश्वः प्रभावतः ॥ ६९ ॥
 वायोऽपि नावमन्तर्को मनव्य इति भूमिषः ।
 महाती देवता चेष्टा नरकपेत्व तिष्ठति ॥ ७० ॥

comes in contact with the god, but a king's ire extends to the offender's friends and relations, corn and kine.¹⁰³

"Even if a person should be lucky enough to win the good graces of his monarch, let him not, emboldened by pride, do anything unseemly in the presence of Majesty. For as kings are guided in their conduct by various considerations, and as they sacrifice everything at the altar of Duty, persons dear to them can claim no immunity from the rod."¹⁰⁴

"Those who wish for advancement, success and peaceful lives, should entirely devote themselves to the service of their sovereign lord, for the slightest favor of the king may enable a subject to acquire immense wealth, and worst his enemies, while royal wrath ever so little may deprive him of life itself."¹⁰⁵

एकमेव दद्वयमिनर्द दुरुपसपिंशम् ।
 कुलं दद्विति राजाभिः सपश्चिद्यसन्वयम् ॥ १०३ ॥
 कार्यं सोऽवेष्य शक्तिं देशकालौ च तत्त्वतः ।
 कुरुते धर्मसिद्धयर्थं विचर्षयं पुरुः पुनः ॥ १०४ ॥
 यस्य प्रसादे पश्चा श्रीविजयस्य पदाक्रमे ।
 मृत्युस्य व्यक्तिं क्रोधे धर्मदुष्मयो द्वि खः ॥ १०५ ॥

The great Bhishma said to Yudhishthira, "O Yudhishthira ! Listen to me. The sage Vrihaspati said to Vasumaná, 'No one should slight a king, taking him to be an ordinary mortal ; for a king is not an ordinary mortal—verily he is a mighty god in a human form.'¹⁰⁶

"Kings do not like common men pass their lives in a uniform manner. For the purpose of ruling men, they assume on occasions the natures of the five deities, Agni, Súryya, Mrityu, Kuvera and Yama (Virtue himself).¹⁰⁷

"When the king consumes sinners by his energy, he assumes the nature of Agni.¹⁰⁸

"When the prince intent on the welfare of his people, with his eyes wide open, ranges his kingdom, making observations of men and

नहि जात्वमक्षयो मनुष्य इवि भूमिपः ।

महती देवता ज्ञेया नररूपेय तिष्ठति ॥ १०६ ॥

कुरते पञ्चरूपायि कारण्यक्षानि यः सदा ।

भवत्यमिक्षयादित्यो मुद्रुर्वज्रयो यमः ॥ १०७ ॥

यदा ज्ञासीदृशः पापात् दक्षतुपर्येय तेजसा ।

मिष्ठोपञ्चरितो राजा तदा भवति प्रावक्तः ॥ १०८ ॥

things, then he assumes the nature of the all-beholding Sun.¹⁰⁹

“‘‘When the sovereign exasperated with the nefarious conduct of hardened wretches, makes root and branch work with them and their relations, he assumes the nature of *Mrityu*.¹¹⁰

“‘‘When the monarch severely punishes the bad and rewards the good, then he assumes the nature of Yama—(who is Virtue incarnate).¹¹¹

“‘‘When the ruler lavishes wealth on his friends and deprives his foes of their all, and when he at his will makes one wealthy and another destitute, he assumes the nature of the god, Kuvera.’’¹¹²⁻¹¹³

यदा पश्चति चारेष्व सर्वभूतानि भूमिषः ।
 द्येमस्य द्यत्वा ब्रजति तदा भवति भास्त्रातः ॥ १०८ ॥
 क्षमुचौष्ण्यं यदा क्रुद्धः क्षिपोति शतशो नरान् ।
 सपुत्रपीपान् सामात्यांक्षदा भवति चोऽन्तकः ॥ ११० ॥
 यदा त्वधार्मिकान् सर्वान् तीक्ष्णै दृश्यै नियच्छति ।
 धार्मिकोचानुद्देशति भवत्यथ यमस्तदा ॥ १११ ॥
 यदा तु धनधाराभिर्क्षपयतुरपकारिद्विः ।
 क्षाच्छिन्नसि च राजनि विविधान्यपकारिशाम् ॥ ११२ ॥
 श्रियं ददाति कस्त्रैचित् कस्त्राच्चिदपकर्षति ।
 तदै वैश्वकर्णो दानम् जोके भवति भूमिषः ॥ ११३ ॥

In the *Bhágavat Gitá*, Sri-Krishna says to Arjuna, "I am Airávata among elephants and monarch among men."¹¹⁴

In the *Bhágavat* we find the following, "O thou short-sighted ! common men cannot fathom the power of the king, occupying the highest place; for by virtue of the king's irresistible might, people live in safety, and pass their days in happiness."¹¹⁵

The author of *Raja-dharma* says, "A sovereign is of the same flesh and blood with Vishnu. He is no ordinary mortal. Therefore it is the bounden duty of every subject to pay homage to his sovereign and by no means to disregard him."¹¹⁶

"Moved by austerities, Vishnu himself entered the person of royalty. It is for this reason that

ऐरावतं गच्छन्नामां नद्यावाष्म नराधिपम् ॥ ११४ ॥

न वै द्युमिनरदेवं प्ररात्मं
सम्मातुमईस्मद्विष्टपुढे ।
यसेऽस्ता दुर्बिष्टहेय गुमा
विन्दवि भ्रात्याकुतोभयाः प्रजाः ॥ ११५ ॥
आरायकांश्चो राजा मनुष्यो न कदाचन ।
अतसु दुर्बिष्टव्यक्ता सर्वां नीतिं समाचरेत् ॥ ११६ ॥

the world bows to the glorious 'golden round' of sovereignty."¹¹⁷

"This earth is devoted to Vishnu, therefore who else save Vishnu can be its lord or king?"¹¹⁸

Sage Parásara says:—"When a Bráhmaṇa prescribes expiation to a sinner, let him first take the permission of the king. For without the king's permission, no mode of expiation can be effectual."¹¹⁹

The wise *rishi* Vasistha also says:—"When a person convicted of a serious crime meets with punishment at the hands of Justice, he becomes purged off all sin, is classed with the virtuous and becomes entitled to heaven."¹²⁰

In the *Sráddha Tatva*, we find the following, "The first offerings belong to the king."¹²¹

तथा भगवान् विष्णुर्विवेश च भूमियम् ।
 देववद्वरदेवानां नमते व जगत्पृष्ठ ॥ ११७ ॥
 एष्यद्वै वैष्णवी मुख्या सदा प्रियतमा हरेः ।
 नारायणाद्वते नान्यो वस्तुमत्याः प्रतिर्भवेत् ॥ ११८ ॥
 राजाशानुमते चैव प्राणवित्तं द्विजो वदेत् ।
 स्वयमेव न वक्ष्या प्रायस्तित्तु निष्कृतिः ॥ ११९ ॥
 राजभिर्वृतदेवासु छत्रा पापानि मानवाः ।
 निम्मासाः स्वर्णमायान्ति सत्त्वाः सुखान्ति वैया ॥ १२० ॥
 इताचार्दीवायभाव इतान्धूसामिप्तिभ्यः शंखा ॥ १२१ ॥

Susruta, the illustrious medical writer, says, "Although kings resemble men in their external form, yet in power, prowess, charity, forgiveness and heroism they are ultra-human and god-like."¹²³

"So those discerning persons who wish for their welfare should with their whole soul contemplate the king."¹²³

In Kámandaka's *Nitisára*, it is written, "Subjects should regard as Prajápati or Brahmá himself a king who is intent on protecting them and who destroys his enemies."¹²⁴

Although the musical authorities have not expressly attributed divinity to monarchs, yet they have indirectly done so. The *Sangita Náráyana* says, "By chanting a mode in a season not

मुखवाणं दपादान्तं देवसं तु स्यमूर्चिंता ।
 आद्वा त्यगः क्षमा धैर्यं विक्रमवायमानुषः ॥ १२२ ॥
 तद्वादेवमिवानीदेण वास्तवः कर्मभिः शुभैः ।
 चित्तयेन्नपतिं नित्यं अद्यांसोच्छलं विचक्षयः ॥ १२३ ॥
 धार्षिकं पालनपरं सध्यकं परमुत्तमयम् ।
 राजानमभिमन्येत् प्रजापतिमिष्य प्रजा ॥ १२४ ॥

fixed for it, a singer brings down destruction on himself. But should one sing a mode out of season on the stage, in obedience to the behest of his sovereign, one incurs no danger.”¹²⁵

The *Sangita Darpana* hath it, “The modes should be chaunted in their respective seasons; but a king can order a singer to sing any *rāga* at any season.”¹²⁶

The *Veda* compares a sovereign to the divine Chandra. The *Yajurveda* says, “Chandra like sovereigns protects the human race.”¹²⁷

The authorities have not rested content by simply maintaining the divinity of kings. In the opinion of the prime Law-giver, Manu, as the prince partakes of the essential parts of gods, even so his sceptre partakes of the primal energy of

समयैष्वरुघ्नं गानं सर्वनाशकरं भ्रुवम् ।
 रक्षभूमौ द्युपाश्रायां काशदोषो च विद्यते ॥ १२५ ॥
 यथोक्तकाच एवैते गेधाः पूर्वविद्धानतः ।
 राजाश्रया सदा गेया न तु कालं विचारत्वेत् ॥ १२६ ॥
 यो दोम एव दावेव मानुषैँ प्रणां अविद्युक्तपक्षा
 आसीरं छीरे तु भ्रमद्यौ ॥ १२७ ॥

Brahmá. Nor is this opinion of Manu unreasonable. So long as the sceptre graces the hand of the sovereign, you may well call him a god. But when the sceptre is not in the hand of a king, then there exists no difference between him and an ordinary mortal. Manu in his *Rája-dharma* says :—

“The Creator before he made the king, created that protector of all beings, namely, the righteous sceptre surcharged with the energy of Brahmá himself.¹²⁸

“If the royal sceptre did not exist, men would be deprived of happiness.¹²⁹

“Kings take into consideration all the circumstances in connection with a guilt and inflict adequate punishment on the guilty.¹³⁰

“Thinking minutely, we shall find that the sceptre is the real king,—so long as the sceptre is

तस्यार्थं सर्वं भूतानां गोपारं धर्मात्मजम् ।
 त्रिष्टुतेभोमयं इद्यमहात्मं पूर्वं मोक्षरः ॥ १२८ ॥
 तस्य सर्वादिं भूतानि शावरादिं चरादिं च ।
 भयाद्भोगाद् कर्मणे चधर्मादि चकन्ति च ॥ १२९ ॥
 तं देश्वाको शक्तिक्ष्व विद्याक्षवेद्यत तत्त्वतः ।
 यथार्द्धतः सम्भवेत्तरेष्वायवर्तिषु ॥ १३० ॥

in the hand of a prince, his power remains unshaken. The sceptre alone is the male being; all else being weak and feminine,—the sceptre is the wielder of men's destinies, men are all swayed by it,—the sceptre maintains the four-fold order of society, consisting of *Grihasthas*, *Vānaprasthis*, *Vikshukas* and *Brahmachāris*.¹³¹

“The sceptre sways the subjects, the sceptre protects life and property. It is because the vigilant sceptre guards those who are asleep, that thieves cannot enter their houses and commit thefts. The learned consider the sceptre as Justice herself.¹³²

“As the sceptre when held righteously proves a protector to the people, so when it is held unrighteously, it proves their bane. From awe of the sceptre, men are deterred from wrong-doing and are enabled to preserve their religion.¹³³

स राजा पुरुषो दखः स नेवा शासिता च सः ।
 चतुर्णामाश्रमाणां धर्मस्य प्रतिष्ठः स्मृतः ॥ ११ ॥
 दखः शास्ति प्रजाः सर्वा दख एवाभिरक्षति ।
 दखः सुप्ते जागर्ति दखं धर्मं विदुर्वधाः ॥ १२ ॥
 समीक्षय स धृतः सम्यक् सर्वा रक्षयति प्रजाः ।
 असमीक्षय प्रशीतस्य विनाशयति सर्वतः ॥ १३ ॥

“ If kings do not wield their sceptre heedfully in visiting offenders with punishment, the strong devour the weak and pamper themselves.¹⁸⁴

“ In this world, as it is at present constituted, good men are scarce, while there is no lack of bad men. It is the fear of the sceptre only which makes men go the round of their prescribed duties and prevents them from deviating from the path of rectitude. But for the sceptre, each would have minded his own happiness, and, acting as he liked, would have proved a thorn in the side of his neighbour.¹⁸⁵

“ Not to speak of men, even *rākshasas, gandharvas, nágas, dánavas* and *devas* (gods) live in awe of the divinely-tempered sceptre.¹⁸⁶

“ The learned consider a righteous and wise wielder of the sceptre as the maintainer of the *summum bonum* of existence.”¹⁸⁷

यदि न प्रायेषाजा दण्डं दण्डे ग्रस्तन्त्रितः ।
 श्रूते मत्स्यानिवापश्न दुर्बलान् बलवत्तराः ॥ १३४ ॥
 सर्वे दण्डनितो लोको दुर्बलो हि शुचिनंदः ।
 दण्डस्त हि भयात् सर्वं जगद्भोगाय कल्पते ॥ १३५ ॥
 देवदानवगन्धर्वा दण्डांसि पतगोरगाः ।
 तेऽपि भोगाय कल्पते दण्डनैव निपौचिताः ॥ १३६ ॥
 तत्त्वाङ्ग सम्बोदितारं राजानं सत्यवादिनम् ।
 समीक्षा कारिणं प्राप्तं धर्मकामार्थकोषिदम् ॥ १३७ ॥

I cite below another example of the unbounded veneration of the Hindus for their kings.

In obedience to the wish of his step-mother, Kaikeyí, Ráma Chandra went to the forest. Bharata, who had been at this time staying in the house of his maternal uncle, came to Ayo-dhyá and learnt what had happened. On hearing the tidings, he set out with the intention of making Ráma Chandra desist.

Bharata came to his elder brother and earnestly besought him to return and take the reins of government. But Ráma would not consent. At length Bharata took his brother's sandals, and placing them on the throne, himself reigned in subjection to them for fourteen years, till Ráma's return. The subjects, in their turn, looked on Rama's sandals in the light of a king, and paid homage to them accordingly. The *Rámá-yana* says, "Then the lofty-souled Bharata took his brother's sandals on his head, and entering Nandigráma addressed his superiors, saying:—¹³⁸

" 'This universally coveted kingdom my elder brother, Ráma Chandra, has placed in my hands.

ततस्तु भरतः चिप्रं नन्दियाम् प्रविष्ट तः ।
अवदौर्यं रथातूर्वं गुरुनिदेमभाषत ॥ १३८ ॥

I am a mere instrument, these sandals of his are the true king; it is they which will bring about the good of the empire.”¹³⁹

“Then Bharata placed the sandals on the crown of his head, and sore distressed with grief, said to the whole assembly of the people:—¹⁴⁰

“‘O you loyal subjects! do you straightway hold the royal umbrella over Ráma Chandra’s sandals: now they constitute your sovereign,—the social order of the empire will be preserved by them.’¹⁴¹

“Saying this, he installed Ráma’s sandals on the throne and reigned in subjection.”¹⁴²

I have nearly said what I had to say of sovereigns. Those who have the slightest regard

एतत्राज्ञनं मम भाषा दत्तं सप्तग्रासमुत्तमम् ।
योगदेमं वहे चेमे पादुके हेमभूषिते ॥ १३६ ॥

भरतः शिरसा छाता सप्तग्रासं पादुके ततः ।
क्षमवीद्वःखसन्नामः सर्वं प्रदृतिमण्डलम् ॥ १३० ॥

कृष्णं धारयत क्षिप्रमार्द्यपादाविमौ मतौ ।
आभरां राज्ञे शितो धन्तः पादुकाभरां गुदीमैम् ॥ १३१ ॥
तत्तद्वाभरतः श्रीमानभिष्मितगर्थपादुके ।
तदद्वीनलदा राज्यं कारयामात्र सर्वदा ॥ १३२ ॥

for our sacred and time-honored *Shâstras*, will consider it a sin of the deepest dye to treat kings with disregard, and will consider it their bounden duty to obey the prince in all points. Now, when our GRACIOUS QUEEN-EMPERESS VICTORIA has been placed by Heaven on the throne, and when she has inherited the divine sceptre, who can deny that there is divinity in Her? As the authorities consider a king as the father of his subjects, what doubt is there that Her Gracious Majesty is our mother? It, therefore, behoves us to show Her the gratitude, the reverence, the humility, and the obedience of sons, and to earnestly pray for Her health and happiness.

Although the Hindus have been regarding their sovereigns with love and veneration from the days of Râma Chandra and Yudhishthira, and although they have been paying more than earthly homage to their kings, yet it is highly desirable to instill early into the minds of the Indian youth the sentiment of loyalty. Our schools should educate their tender charge not only to revere their parents, to love their brothers and sisters, and also their friends, to regard their elders, and in general to behave properly with all those they come in contact

with, but they should also be leavened with the healthy leaven of love and loyalty to their dear sovereign. As any impression on the soft clay of a pot is retained by it after the pot is hardened, so if the minds of our youth be early impressed with the sentiment of loyalty, the impression will be retained all their life. So the seeds of loyalty sown betimes in the soft soil of youthful hearts will speedily sprout up ; and the tree will bud and blossom and bear good fruit and be good to look at.

But by introducing loyal instruction—if I may coin the expression—into our schools, we reach but an inconsiderable fraction of the people, the bulk of the population remaining untouched. The question, therefore, is how to permeate the minds of the masses, the hewers of wood and drawers of water, the tillers and cultivators of Mother Earth, with the leaven of loyalty ? We answer,—By introducing and establishing “God save the Queen” as the *National Anthem* for the Indians, we may, to a great extent, secure success. The *Anthem* should be taught to our students, and be spread over the country at large. That this song would be infinitely more effective than instruction by mere words cannot be doubted.

First, numbers can be more easily retained in the memory than prose,—rather it is one of the spiritual principles of verse that it impresses itself on the human brain. Our Hindu females, without the slightest tincture of letters will recite to you poetry crystalising folklore, which they have learnt through the medium of the ear alone. Secondly, if verse is married to voice, the mnemonic retention becomes all the easier,—for the witchery of music who can resist? Not to speak of man, we find that even the fowls of the air and the beasts of the field, are under the sweet sway of music. That emancipation for which the *Yogis* practise the sternest austerities, the singer obtains by the magic of his art. The author of *Sangitá-Darpana*, Dámodara Misra, says:—“The one art of music brings about the fourfold fruition.”¹⁴³

“The players on the *Viná*, and men versed in the science of music, easily find emancipation.”¹⁴⁴

According to the revered Sarngadeva and other authorities, “by charity, and sacrifice, and other

धर्मकामार्थमोक्षाकामिदमेषैकसाधनम् ॥ १४३ ॥
 वीक्षावादनवस्थः शुद्धिजातिविश्वारहः ।
 तावस्त्राप्रयात्ने मोक्षमार्गं नियम्यति ॥ १४४ ॥

observances men may attain the threefold fruition; but the bestowal of the crowning mercy, the fourth fruition, is reserved for music.”¹⁴⁵

In the *Siva-Sarvaswa*, the god of gods, Mahá-deva, addresses Párvatí, saying :—

“O thou illustrious one! the merit of other persons I can express, but I despair of expressing the merit of those who soothe me with songs.”¹⁴⁶

“The joy I find in music, I find not in clarified butter or in milk or in *guggulu*.”¹⁴⁷

According to the *Sangita-Náráyana*, “although a musician happens not to attain emancipation, yet he becomes a follower of Siva and experiences celestial delight.”¹⁴⁸

In the *Sangita-Ratndkara*, the sage, Sarnga-deva, again says, “Music charms even infants and

निर्वर्गपत्ताः सर्वे दानयज्ञपादयः ।
 एवं सङ्कोतविशानं चतुर्वर्गपत्ताप्रदम् ॥ १४५ ॥
 सर्वे धामेव मुख्यानामस्ति संख्या यद्यस्ति ।
 ममाये गौयते वेन तस्म चंखा न विद्यते ॥ १४६ ॥
 न दृते तादृशी प्रीतिनं द्वीरे न च गुग्गुच्छी ।
 यादृशी चैव गान्धक्षे मम प्रीतिर्दरानने ॥ १४७ ॥
 गौतम्यो वहि गौतमेन नाम्नोनि परमं यद्म् ।
 दत्रसादुचरो भूता तेनैव सह भौदते ॥ १४८ ॥

beasts—specially deer and snakes. Ah ! who can describe the marvellous power of the concord of sweet sounds !”¹⁴⁹

These views of the authorities do not appear to be without a foundation in fact. Music concentrates attention in a manner in which no other thing concentrates it; and closeness of attention is essential to success. It is because in praying to God with music, the mind and soul becomes absorbed in Him, that man attains deliverance by music.

The great *rishi*, Válmíki, bears testimony to the fact that beasts acknowledge the spell of music. When Kaikeyí demanded of King Dasaratha the exile of Ráma for fourteen years, the monarch, in choked utterance, said : “O evil one ! as the foresters first charm the stags by their songs and render them spell-bound, and then slay them with their shafts, even so thou hadst at first soothed me with soft words, and then—and then hast pierced me with thy tongue.”¹⁵⁰

पशुः क्रिश्मृगो वासो नाहेन परितुष्यति ।

अवो नादस माहात्म्यं वास्तानुं केन शक्यते ॥ १४६ ॥

गीतशब्देन वंशय शुभो मृगमिकावधीः ॥ १५० ॥

That infants love music is universally known ; the lullaby is resorted to by all mothers throughout the world, in soothing their children.

Those who have witnessed the performance of snake-charmers know the influence of music on that tameless reptile.

I think, after what I have said, it will be pretty clear that the *National Anthem* will be effective in keeping alive, in the hearts of the Indians, the holy flame of loyalty. Let us now see whether the *Anthem* fulfils all the conditions of a loyal song. A loyal song should possess three qualities : first, the style of the song should be characterised by solemnity ; secondly, the song should swim on the sentiment of pathos including that of quiescence ; and, thirdly, the song should range through the whole gamut. These conditions are insisted on as essentials by the musical authorities. According to the *Sangita Ndrdyan* : "A song hymning a god or a king, should possess the sentiment of quiescence developed by that of pathos, and it should be characterised by solemnity."¹⁵¹

नदेवदेवदन्यानां स्तुतिः श्रान्तिरसान्तिः ।
गाम्भीर्यमुक्तसंबृक्षा सदा भवितुमर्दति ॥ १५१ ॥

"For healing the sick, for bringing about the destruction of foes, for removing danger, for assuaging grief, for propitiating adverse stars, an *Orava* (consisting of five notes only) *rāga* should be used. On occasions of rejoicing and festivities, a *Shárava* (consisting of six notes) *rāga* should be had recourse to. To hymn the praise of deities, Bráhmanas and kings, a *rāga*, comprising all the seven notes, should be employed."¹⁶²⁻⁵⁸

In style, the *National Anthem* is serious and grave. It lacks no pathos. And, finally, it is set to a *rāga* composed of all the notes. Its mode may presumably be called an imitation of the *rāga*, *Luma*. Should any musician object to this view, I apprehend no very great harm. Why may not the music of the *Anthem* be entitled to the place of a new *rāga*? When we see that the tune of the *Anthem* satisfies all the conditions set down by our authorities for a *rāga*, why should we then hesitate to class it as such?

आधिनाशे शशुनाशे भवशीकविनाशने ।
 जौड़वास्तु प्रगातवा यहशान्वर्धकर्मजि ॥ १५२ ॥
 प्रमोदोत्सवकार्य्यु याडवाः परिक्रीचिताः ।
 देवदिवदपावास सम्मूर्द्धीः युतिकर्मजि ॥ १५३ ॥

The *Sangita-Darpana* says, "That combination of notes with *Varna* which charms men, is considered by the authorities as a *rāga*."¹⁵⁴

Does not the *National Anthem* possess a skilful arrangement of notes? Or is it destitute of the gradual development of *Varna*? Does it not impart delight to the tasteful listener? It is true, that at first the pretensions of the new claimant to honor will be protested against, but there is little doubt that in time it will be classed as a *Desi rāga*. When, in 1256, Amir Khusru first introduced *Sarphardá*, *Sáháná*, *Bdhára* and other Persian musical modes into India, the Hindus did not take to the introduction and set their face against it. But time can work miracles; the very same modes have ultimately come to be considered as *rāgas*, and now share our tenderest love and affection. Once *Sáháná* was not a mode—originally it was an air invoking good fortune on the Musalman emperors. When *Sáháná*, which has the slenderest claims to consideration as a *rāga*, has been classed as such, why should not the *Anthem* be considered a mode?

बोद्धं धनिविशेषसु खरवर्जविभूषितः ।
रम्भको यन्मित्तानां स रागः कथितो वधैः ॥ १५४ ॥

In our opinion, we should keep intact the music, and only translate the *Anthem* into the various Indian dialects, to meet the requirements of the Indians. One reason why the music should not be changed is that one tune only should be spread in connection with the sacred name of our sovereign. Our second reason is that it is extremely desirable that at least one *rága* should be in universal vogue in India, for hitherto we have never seen the spectacle of any one *rága* being universally prevalent in India. Another reason for not altering the tune is this. As *Sáhánd* is sung to invoke prosperity on emperors, as *Lalita* is sung on the occasion of the advent of some deity, as *Miyáká-mallára* is sung on the occasion of the Swinging carnival, and as *Váhára* is sung previous to the celebration of the *dola* festival, so let the *National Anthem* also be numbered among the auspicious tunes. If the *Anthem* be made a *rága* and is used universally, then, as when out of season, we hear *Sáhánd* and other cognate *rágas*, we are put in mind of the welfare of the Mahomedan emperors, and the corresponding festive occasions; so whenever we shall happen to hear the *Anthem*, we shall be put in mind of the happiness and peace and glory of our gracious sovereign. For these

reasons, we should not tamper with the tune of the *Anthem*.

Some may say, "If the tune is not altered, why alter its language? Why not let it remain in English, as it is? When we find that *kheyás*, *dhurpadas* and *tappás* of such foreign *rágas* as *Sáháná*, &c., are sung in their original language, why should we then object to the *Anthem* retaining its English?" But we humbly ask, "How many of those who sing such songs understand their meaning?" Perhaps, not many. A solitary singer, acquainted with Persian and the cognate languages, may doubtless understand their meaning; but to the majority, the language is perfect Greek. It is absurd to sing a song without understanding its import. When songs centuries and centuries old are faring thus, it may easily be conjectured what will be the fate of the *Anthem* if its English is retained. Although we cannot understand fully the language of the Mahomedans, yet we can, by virtue of the connection of six hundred years, pronounce the words of their language. But by far the greatest part of the Indian people cannot pronounce English words. In such a case, we cannot agree that the English of the *Anthem* should be retained. Further, *dhruvapadas* and

songs of that class are confined to the higher classes ; they are not sung by the peasantry and others belonging to the lower orders of our society. Now, it is not intended to confine the usefulness of the *Anthem* to the higher orders of the Indians ; it is the intention of the society for the establishment of the *National Anthem* to render it as comprehensively used as possible ; it is the cherished object of that society to make the *Anthem* the preserver and vehicle of loyalty of both the prince and the peasant. In order to the attainment of this end, the *Anthem* must be translated into different tongues ; for the majority of the subjects of Her Majesty are unacquainted with English. As for the English-educated natives of India, they can sing the *Anthem* in English, if they like. It is not the object of the above-mentioned society to give preference to any particular language ; its object is simply to make the *Anthem* an instrument to enshrine, in the heart of hearts of the people, the sentiment of loyalty.

Now, that it is our duty to pay loyal homage to the Empress of India, and that the *National Anthem* has been fixed as the vehicle of that loyalty, O you loyal subjects of Her Gracious Majesty ! let us sing the *Anthem* to express our

loyal fervor! My object in calling on all to join the jubilee is that harmony is the soul of music. In performing the *National Anthem*, the insignificant *Dárvavi-vind* will not do: this world itself, furnished with vasty seas, will serve the purpose of a *vind*. The two Hemispheres will be the two gourds of the instrument, the waves of the sea will do the office of the conductor, the equator will supply the place of the key-board,—England will represent the *Tonic*, Egypt, the 3rd (*gándhára*), India, the 5th (*pan-chama*), the American Colonies, the Octave, and Australia, the fundamental bass. The mingling of these notes will produce the divinest harmony. The various other Colonies of Her Most Gracious Majesty will serve the purpose of an accompaniment on the *Chikáris* (side-strings), and the loyal feelings of Her Majesty's devoted subjects will incessantly keep time to the swelling *Anthem*. Away with the disloyal souls that might mar the music by discord! Let us all join in swelling the torrent of music to the highest pitch.

Those worthies of India who are proud of the Aryan name, who are ever intent on maintaining the glory of their ancestors, and who are our ornament and light, will, we hope, unreservedly lend themselves and their dear

energies to the furtherance of the cause of loyalty so highly hymned by our sacred *Shástras*.

Now I have well nigh said my say on the subject of the establishment in India of "God save The Queen" as the *National Anthem* of the people. A word or two remain.

O you loyal subjects of Her Most Gracious Majesty! this spacious earth contains not more fortunate beings than yourselves. I have already alluded to the excellent qualities of our beloved sovereign, not the least of which is the love which she bears towards her subjects. The proverb says, "The war between Ráma and Rávana is equalled alone by that war itself;" so we can say—that your felicity under the reign of Queen-Empress Victoria is alone equalled by that very felicity, nothing else can compare with it. Your Empress is no petty ruler; she holds sway over "an Empire," in the solemn and imposing language of the great American orator, "with which even that of ancient Rome cannot be compared, a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth daily with one continuous and unbroken strain of the martial airs of England." The Sun who sets

on every other land, never sets on Her Majesty's dominions. In awe of Her Most Gracious Majesty's Naval Squadron, Old Ocean day and night holds Britain on his head. Her fame is ever sung in the four quarters of the world. The thousand-rayed Sun himself, whose one-wheeled car is drawn by seven steeds, mounts guard over her wide empire. Do not your bosoms swell with honest pride, when you consider that you are the subjects of such a sovereign? And is it not your duty to prove for ever grateful to Her, and always pray earnestly for Her happiness and peace? If so, then pray with your whole mind and spirit to the Sun for Her Majesty's health and happiness; for, say our *Shástras*, "we should pray to the lord of light for health." You should pray in this strain:—

" May the globe of the Sun-god, brilliant and powerful, eternal and excellent, hallow our gracious Sovereign !¹⁵⁵

यज्ञस्थानं दीपकरं विश्वालं
 रत्नपर्मं तीव्रमनादिरूपम् ।
 दारिक्षयदुःखद्यकारव्याप्ति
 पुनातु तां तत्त्ववितुर्वरेष्यम् ॥ १५५ ॥

“ May that globe of the Sun-god, which is always worshipped of the gods, which is the object of the adorations of the Bráhmanas, and which is the means of our final emancipation, compass our Queen’s peace !¹⁵⁶

“ May the globe of the Sun-god, which is all-wise and sacred, which halloweth the three worlds, which is instinct with the three primal properties, and which is divine, hallow our benign Sovereign !¹⁵⁷

“ May that excellent globe of the Sun-god, which destroyeth disease, whose praises are sung by the *Rik*, *Yajuh* and *Sáma Vedas*, and which displayeth all the regions of the universe, hallow our Sovereign !¹⁵⁸

यमखल्लं देवगामैः प्रपूजितं
 विप्रसुतं भावितमुक्तिकोविदम् ।
 सं देवदेवं प्रशामामि सूर्यं
 मुनातु तां तत्पवितुर्वरेष्यम् ॥ १५६ ॥
 यमखल्लं शानमयं पवित्रं
 चित्तोकपुण्यं चिगुणात्मरूपम् ।
 समस्तेजोमयदिव्यरूपं
 मुनातु तां तत्पवितुर्वरेष्यम् ॥ १५७ ॥
 यमखल्लं आधिविनाशदद्वं
 यद्ग्रथ्यः सामसु संप्रगीतम् ।
 प्रकाशितं येन च भूमंवः स्तः
 मुनातु तां तत्पवितुर्वरेष्यम् ॥ १५८ ॥

“ May that luminous globe of the Sun-god, which the Veda-versed Bráhmaṇas, the Asuras, the Siddhas, the Yakshas and the Yoga-immersed Yogíś covet, hallow our blessed Sovereign !¹⁵⁹

“ May that blazing globe of the Sun-god, which is worshipped by all beings, which illumines this nether earth, and which is eternal and ever-enduring, hallow our august Sovereign !¹⁶⁰

“ May that matchless globe of the Sun-god, which is called Bráhma-Vishnu, which is deathless, which destroyeth the sin of the world, and which from *kalpa* to *kalpa* worketh universal dissolution, hallow our dear Sovereign !¹⁶¹

यमगङ्गं वेदविदो विदन्ति
 यमर्त्तवदेवासुरसिद्धयच्चाः ।
 यद्योगिनो योग्यताच्च सिद्धाः
 युनातु तां तत्सवितुर्वरेण्यम् ॥ १५६ ॥
 यमगङ्गं सर्वे जनैः प्रपूजितं
 व्योतिच्च कुर्यादिह मर्त्तप्रबोक्ते ।
 यत्कालकालादिमनादिरूपं
 युनातु तां तत्सवितुर्वरेण्यम् ॥ १५० ॥
 यमगङ्गं विष्णुचतुर्मुखाच्च
 यदक्षरं पापहरं जनानाम् ।
 यत् कल्पकल्पद्रव्यकारयाच्च
 युनातु तां तत्सवितुर्वरेण्यम् ॥ १५१ ॥

“ May that globe of the Sun-god, which is endued with the deific power of creation, maintenance and destruction, and in which, at the dissolution of all, everything is absorbed, hallow our illustrious Sovereign ! ”¹⁶²

“ May that glorious globe of the Sun-god, which is attained by the Brahm-knowing persons, whose praises are aye sung by the Cháranas and Sidhhas, and which is always adored by wise ministers, hallow our immaculate Sovereign ! ”¹⁶³

“ May that resplendent globe of the Sun-god, which is the constant object of contemplation of gods, *Asuras* and *Munis*, and for which devout

यज्ञमण्डलं विश्वद्वजः प्रसिद्ध-
 मृत्युसिरक्षाप्रस्त्रये प्रगल्भम् ।
 यस्मान् जगत् संहरते इस्तिष्ठन्ते
 मुनातु तां तत्सवितुर्वरेष्यम् ॥ १६२ ॥
 यज्ञमण्डलं व्रज्ञविदो विदन्ति
 गायन्ति यज्ञारक्षसिद्धसंख्याः ।
 यज्ञविदो मनविदः स्त्ररन्ति
 मुनातु तां तत्सवितुर्वरेष्यम् ॥ १६३ ॥

persons celebrate horse-sacrifices and other principal rites, hallow our beloved Sovereign !”¹⁶⁴

The Rev. Canon Harford is putting forth his utmost exertions to intensify that loyalty in the hearts of the Indians which, by virtue of time, has been ingrained in their nature, and which has assimilated itself with their pith and marrow. In very sooth, the venerable Canon is the life and soul of the *Anthem* movement. We return a world of thanks, first, to the originator of the project, and, next, to all those worthies who are helping the sacred cause with their sympathy and purse. Indeed, they are bent upon favoring us with a priceless gift, at an immense expense of labor and money. Those Indians who are taxing their energies to have the *Anthem* translated into various Indian languages, and to collect funds to make the scheme a *fait accompli*, also richly deserve our heart-felt thanks. To the illustrious peer who holds the helm

यमखल्पं प्रायुदितं स्मरन्ति
 सुरासुरा विमग्ना मुनीन्द्राः ।
 यद्यमेधादिमस्त्वैर्यजन्ति
 युवातु तां तत्सवितुर्वरेण्यम् ॥ १६४ ॥
 आन्तिः ! आन्तिः !! आन्तिः !!!

of the State, even His Excellency the Most Noble the Marquis of Ripon, K. G., G. M. S. I., G. M. I. E., we must remain for ever grateful for the lively encouragement His Excellency has lent to the loyal cause. His Honor the Lieutenant-Governor of Bengal, the Honorable Rivers Thompson, C. S. I., C. I. E., flowing with the 'milk of human kindness,'—who with the view of establishing the *Anthem* in India, has graciously consented to be the patron of the *Anthem* Committee of Calcutta, who is ever ready to favor us with his valuable advice in regard to the movement, and who has assisted the cause from his own coffers, is entitled to our everlasting gratitude. We also owe our best thanks to those high officials of Government who have opened their purse to assist the project; to the Mahárájás, Rájás, Nabábs, and other noblemen of the land, to the merchants and traders and shop-keepers, to the Gayális of Gayá, to the Goswámís of Khardaha, to the Thákuras of Bhattacháryá,—(who are celebrated as the spiritual preceptors of Bengal) to the Adhyápkas of Nadiyá—the Oxford of Bengal—to the able Editors of the *Indian Mirror* and the *Hindoo Patriot*, to the Honorary Secretary and Treasurer of the *National Anthem*

Committee of Calcutta, Bábu Baikunthanátha Basu, to the teachers and students of the *Bengal Music School*, to the Hálídár priests of Kálighát, to the jewellers, brokers and money-lenders of Calcutta, and, lastly, to the agricultural classes of India, who live from hand to mouth;—all these have enthusiastically joined in the loyal movement. In short, there is no loyal subject of Her Most Gracious Majesty who has withheld his adhesion to the cause. I again say, that the name of the Rev. Canon Harford, and those of all the worthies in England who have furthered the interest of the *National Anthem*, will be engraven deep on our hearts, as on adamantine alabaster; for the gift they have favored us with is precious beyond all price. I append a list of those nobles and gentlemen who have paid contributions to the *National Anthem* fund. The names are taken from the Address of the Rev. Canon Harford, mentioned above.

Now I need only invoke the blessings of *Ísvara* first, on the originator of the *Anthem* movement, next, on those working with him to scatter broadcast the seeds of loyalty, and, finally, on all those who are advancing the cause with their labor and purse. *S'ánti! S'ánti! S'ánti!*

Extracts from Canon Harford's Paper.

Amongst the first to encourage this movement were His Grace The Duke of Leinster, General Sir Henry Rawlinson, K.C.B., The Very Reverend George Granville Bradley, D. D., Dean of Westminster, and Sir Richard Temple, Bart., G.C.S.I. A fund having been established, an executive Committee, numbering at first three, now six, members, have transacted the daily work of correspondence, concurrently with a large general Committee, with whom counsel is taken from time to time on matters of importance, and to whom the accounts of the fund have been submitted at the general meetings. These two Committees consist of the following persons:—

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It is evident that the first thing we have to obtain, after collecting a sufficient sum of money to pay for them, is a set of metrical renderings of the Hymn in the following twenty languages:—

Hindustani, Sanskrit, Hindi, Gujarati, Marathi,
 Bengali, Punjabi, Pushtu, Persian, Oorya,
 Tamil, Telugu, Kanarese, Malay, Malayalam,
 Arabic, Singhalese, Assamese, Burmese, and Hebrew.

These translations will be submitted for revision to eminent native Pundits by the Indian Committees.

It will probably be a considerable time before we get these twenty versions in the accurate and

smooth condition we desire, but from those which have already been made, it is easy to foresee that good translations can eventually be obtained exactly suiting the measure of the music. We have already received—Four versions by the Mirza Muhammad Bâkir Khan of Persia, *viz.*, Arabic, Hindustani, Persian, and Hebrew;

A version in Sanskrit by professor Max Müller, and another in the same language by H. H. Rajah Sourindro Mohun Tagore;

Several Bengali and Hindi versions by H. H. Rajah Sourindro Mohun Tagore;

A version in Malayalam, from His Highness The Maharajah of Travancore, G.C.S.I., C.I.E.

- in Gujarati, by Mr. Kaikhosro N. Kabraji of Bombay;
- in Marathi, by Mr. Bajaba Balajee Néné, of Poona;
- in Burmese, by B.L. St. Barbe, Esq.;
- in Pushtu, by Col. Hozier;

Two versions in Singhalese, received from David Smith, Esq., D.L., of Brighton; and others are being made by scholars and poets in India and elsewhere.

Three only of these versions are in a finished condition, but the high quality of those made by Mirza Muhammad Bâkir Khan has been attested by the following distinguished orientalists :— Major-General Sir Henry Rawlinson, Sir William Muir, The Right Honourable Sir Charles Murray, Major-General Sir Lewis Pelly, Sir George Birdwood, Dr. Rost, the late Professor Palmer, J. H. Redhouse, Esq., Edwin Arnold, Esq., C.I.E., A. N. Wollaston, Esq., and Mirza Ali Khan (Secretary to the Persian Embassy).

*The NATIONAL ANTHEM,
with supplementary stanzas
for India.*

i.

GOD save our EMPRESS-QUEEN ;
Long live our Gracious QUEEN ;
GOD SAVE THE QUEEN.
Send Her victorious,
Happy and glorious,
Long to reign over us ;
GOD SAVE THE QUEEN.

ii.

O LORD, Our GOD ! arise ;
Scatter Her enemies,
And make them fall.
Bid strife and discord cease.—
Wisdom and arts increase,—
Filling our homes with Peace,
Blessing us all.

SPECIAL SECOND VERSE.

For Her Majesty's Armies, in time of War.
O LORD, Our GOD ! arise ;
Scatter Her enemies,
And make them fall,
Bless Thou the brave that fight—
Sworn to defend Her right,
Bending before Thy Might
RULER of all.

SPECIAL SECOND VERSE.

In time of Famine or Pestilence.

O LORD, Our GOD ! arise !

Help, while Destruction flies

Swift o'er us all !

Stay now Thy chastening Hand :

Heal Thou our stricken Land,

FATHER ! in grief we stand,

On Thee we call.

iii.

Thy choicest gifts in store

Still on VICTORIA pour,—

Health, might, and Fame.

While peasant, Prince and peer,

Proudly Her sway revere,—

Nations, afar and near,

Honour Her Name.

iv.

Guard Her beneath Thy Wings,

Almighty KING of KINGS,

SOV'REIGN unseen !

Long may our prayer be blest,

Rising from East and West

As from one loyal breast ;—

“ GOD SAVE THE QUEEN.”

ভারতেশ্বরীর কল্যাণ-গান ।

(১)

মাণীরে তার হে,
 চিরায় কর হে,
 হে ঈশ্বর !
 কর হে জয়নী,
 মহিমা-শালিনী,
 সবার পালিনী,
 হে ঈশ্বর !

বিশ্বে বিত্তীর পাদ ।
 (যুক্তসময়ে মহারানীর
 সৈন্যগণের কল্যাণার্থে
 গের ।)
 অগদীশ ! উর,
 অরি কর দূর,
 কর পাতন ।
 আশীর সে বীরে,
 রাণী-সন্তু তরে
 বে যুবে সহরে,

শক্তিমন !

(২)
 জগদীশ ! উর,
 অরি কর দূর,
 কর নিপাত ।
 কলহ ধায়ুক,
 জ্ঞানাদি বাড়ুক,
 শান্তি বিয়াজুক,
 আশীর সাথ ।

আশীর সাথ ।

বিশ্বে বিত্তীর পাদ ।
 (হৃতিক বা মারীতয়ে
 গের ।)
 অগদীশ ! উর,
 মহামারী হর,
 বঁচাও হে আং ।
 শান্তি-কর কর,
 নিবারণ কর,
 অরি সকাতর,

তোমার নাম ।

(३)

দেহ দম্ভা করি,
 ভিট্টোরিয়া'পমি
 কুশল মান্।
 কৃষী, রাজগণ,
 জাতি সাধারণ,
 মানুক শাসন,
 ঘুমুক নাম্।

(४)

তোমার চরণে	সদা নিজ করে	হে সুখসাগর,
বজ্বাসিগণে	রক্ষা কর তারে	করণ-আকর !
হৃপা কর !	অধীর !	হঃখ হৱ !
হৃচ অহরাগে	পূরব পশ্চিম	সুভাষাত্তা সহ
এই ভিক্কা মাগে,	গা'ক হয়ে সম—	রাণীর অহরহ
নথি তুমিভাগে	“রাধ রাণী-প্রাণ	যুগল করহ !
হে দৈশুর !	হে দৈশুর !”	হে দৈশুর !

S. M. T.

BY PERMISSION OF

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